THE COPIE OF A LETTRE DE-liuered to the ladie Marie, Regent of Scotland, frome Iohn Knox minister of Goddes worde, in the yeare of our Lord 1556. and nowe augmented and explaned by the Author, in the yeare of our Lord 1558.

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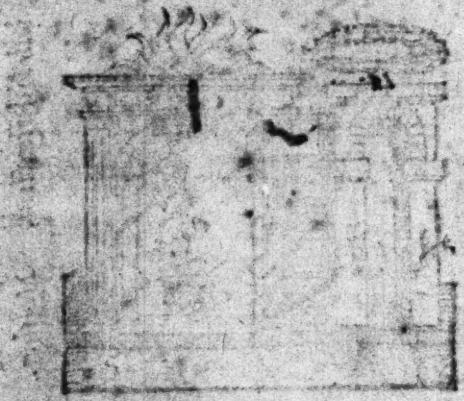

TO THE EX-

CELLENT LADIE Marie Dowagier, Regent of Scotland.

THE cauſe mouing me, right honorable, to preſent this my ſupplication vnto your grace, enlarged and in ſome places explained (which being in the realme of Scotland in the Moneth of Maie 1556. I cauſed to be preſented to your grace) is the incredible rage of ſuch as beare the title of Biſhoppes, who againſt all iuſtice and equitie, haue pronounced againſt me a moſt cruell ſentence, condemning my bodie to fier, my ſoule to dānation, and all doctrine taught by me to be falſe, deceiuable, and hereticall. If this iniury did tende to me alone, hauing the teſtimonie of a good conſcience, with ſilence I could paſſe the mater, being aſſu

red that ſuch as they curſe and expell their ſynagoges for ſuch cauſes, ſhall God bleſſe, and Chriſt Ieſus receiue, in his eternall ſocietie. But cõſidering that this their blaſphemie is vomited furth againſt the eternall truthe of chriſtes Euangile, (wherof it hath pleaſed the greate mercie of God to make me a miniſter) I can not ceaſe to notifie aſwell to your grace, as vnto them, that ſo litle I am affrayed of their tyrannicall and ſurmiſed ſentẽce: that in place of the picture (if God impede not my purpoſe) they ſhall haue the bodie to iuſtifie that doctrine, which they (membres of Satan) blaſphemouſlie do condemne. Aduertiſing your grace in the meane time, that from them, their ſentence, and tyrannie, and from all thoſe that liſt mainteine them in the ſame, I do appeale to a laufull and generall Counſell: beſe-

beſechinge your grace to take in good part that I call you for witneſſe, that I haue required the libertie of tonge, and my cauſe to be hard before your grace, and the bodie of that Realme, before that any ſuch proceſſe was laid againſt me. As this my lettre directed to your grace doth teſtifie.

THE BEGINNING OF THE LETTRE.

THE eternall prouidence of the ſame God, who hath appointed his choſen children to fight in this tranſitorie and wretched life a batell ſtrong and difficile, hath alſo appointed their finall victorie by a meruelous faſhion, & the maner of their preſeruation in their bateſl more meruelous. Their victorie *Gene.3. Mat.10. Act.14.*

Matth.5. ſtãdeth not in reſiſting, but in ſuffe-
ring, as our ſouereine maiſter pro-
Ioh.14.16 nounceth to his diſciples: that in
their pacience ſhuld they poſſeſſe
their ſoules. And the ſame forſawe
Iſaie.9. the prophete Iſaie, when that he
painteth furth all other batell
to be with violence, tumult, and
blood ſhedding, but the victorie of
Goddes people to be in quietnes
ſilẽce and hope: Meanyng that all
others that obtein victorie do in-
force them ſelues to reſiſt their ad-
uerſaries, to ſhed blood, and to
murther. But ſo do not the elect of
God, but all thinges they ſuſtein at
the cõmandemẽt of him who hath
appointed theim to ſuffer, being
moſt aſſuredlie perſuaded, that
then onlie they triumphe, when all
men iudge them oppreſſed. For in
the croſſe of Chriſt allwaies is in-
cluded a ſecrete and hid victorie,
neuer well knowen till the ſufferer

In the croſſe of Chriſt is victorie hid.

appeare

appeare all togither to be (as it were) exterminat. For then onlie did the blood of Abell cry to God, when proude Cain iudged all memorie of his brother to haue bene extinguished. And so I say their victorie is meruelous. And howe that they can be preserued & not broght to vtter confusion, the eye of man preceiueth not. But he, whose power is infinite by secret and hid motiõs, toucheth the hartes of such, as to mãnes iudgemẽt haue power to destroye them, of verie pitie and compassion to saue his people. As that he did the hartes of the Egyptian midwifes to preserue the men children of the Israelites, when precept was giuen by Pharao of their destruction. The hart of Pharaos daughter lykewise to pitie Moses in his yong infancie, exposed to the danger of the waters. The hart of Nabuchadnezer

Isaie 40. 41. 51.

Exod. 2.

4. Reg. 25. Ierem. 52 to preserue the captiues a liue, and liberallie to noriſh the children that were found apt to lettres. And finallie the hart of Cyrus, to ſet at Eſdr. 1. libertie the people of God after long bondage and thraldome. And thus doth the inuiſible power and loue of God, manifeſte it ſelfe towardes his electe fromo time to NOTE. time: for two cauſes ſpeciallie. Firſt to comfort his weake warriours in their manifold tentations, letting them vnderſtand that he is able to compell ſuch as ſomtimes were ennemies to his people, to fight in their cauſe and to promote their deliuerance. And ſecondarilie to giue a teſtimonie of his fauour to them, that by all apparāce did liue Epheſ. 2. before (as S. Paule ſpeaketh) wanting God in the worlde, as ſtrangiers frome the common welth of Iſrael, and without the leage of his mercifull promiſe and free grace

made

made to his church. For who could haue affirmed that any of theſe perſonnes afore named, had bene of that nature & clemẽcie, before occaſions were offred vnto them. But the workes of mercie ſhewed to the afflicted, haue left to vs aſſuráce, that God vſed them as veſſels of his honour. For pitie and mercie ſhewed to Chriſtes afflicted flock, as they neuer lacked reward temporall, ſo if they be continued, and be not changed in to crueltie, are aſſured ſignes, and ſeales, of euerlaſting mercie to be receiued from God, who by his holie Spirit moueth their hartes, to ſhew mercie to the people of God oppreſſed and afflicted.

THIS preface I vſed to giue your grace occaſion more depelie to cõſider what hath bene the cõdition of Chriſtes membres from the beginnyng, that in ſo doing, ye might ſe that it is no newe thing that the Saintes of God Addition.

be oppreſſed in the world: that ye moued by earneſt contéplation of the ſame, might alſo ſtudie rather to ſaue them from murther, (althogh by the wicked counſels of many ye were prouoked to the contrary) then to be a ſclaue to Satan obeying his ſeruantes your clergie, whoſe furie is bent againſt God and his veritie. But this will after followe in our lettre, which thus procedeth.

Lettre YOur grace perchance doth wonder to what purpoſe theſe thinges be recited, and I in verie dede can not wonder ynough, that occaſion is offred to me (a worme moſt wretched) to recite the ſame at this preſent. For I haue looked rather for the ſentence of death, then to haue written to your grace in theſe laſt & moſt wicked daies, in which Satan ſo blindeth the hartes of many, that innocentes are damned, their cauſe neuer tryed.

Addition. HEreof ye cā not be ignorant. For beſides theſe whom ye heare from time to time

time moſt cruelly to be murthered in France, Italie, Spayn, Flanders, and now of late yeares beſides you in England, for no cauſe, but that they profeſſe Chriſt Ieſus to be the onlie Sauiour of the world, the onlie Mediatour betwixt God and man, the onlie ſacrifice acceptable for the ſynnes of all faithfull, and finallie the onlie head to his churche. Beſides theſe I ſay (of whome ye heare the brute) ye haue bene witneſſe, that ſome within the Realme of Scotlād for the ſame cauſe moſt cruelly haue bene murthered, whoſe cauſe was neuer hard with indifferēcie. But murtherers occupying the ſeat of iuſtice, haue ſhed the blood of Chriſtes true witneſſes, which albeit did then appeare to be cōſumed away with fier, yet is it recent in the preſence of hym, for whoſe cauſe they did ſuffer, and ceaſeth not to call for vengeance with the blood of Abell, to fall not onlie vpon ſuch as were authors of that murther, but alſo vpon all thoſe that maintein thoſe tyrānes in their tyranny, or that do conſent to their beaſtlie crueltie. Take not this as the affirmation of any man, but heare & conſider the voice of the ſonne of God: fulfill (ſaieth he) the meaſure of your fathers, that all the blood which hath bene ſhed ſince the blood of Abel the iuſt, till the blood of Zacharie &c. may come vpon this generation. Herebie it is euident, that the

The cauſes why the ſaincties of God be this day perſecuted 1. Io. 1. 2. Hebr. 6. & 10. Epheſ. 5.

Matth. 23

murtherers of our time, aſwel as in the time of Chriſt, are gyltie of all blood that hath ben ſhed from the begynnyng. Fearfull I grant is the ſentence, yet is it moſt equall and iuſte. For who ſoeuer ſheddeth the blood of any one of Chriſt Ieſus his mẽbres for profeſſing of his truth, cõſenteth to all the murther which hath ben made ſince the begynnyng of the world for that cauſe. So that as there is one communion of all goddes elect, of whom euerie membre is participant of the hole iuſtice of Chriſt, ſo is there a communion amonge the reprobat, by which euerie one of the ſerpẽtes ſeed are criminall and gyltie of all iniquirie, which the hole bodie cõmitteth, for becauſe they are all togither coniured againſt Chriſt Ieſus and againſt his eternall veritie. Euerie one ſeruing Satan, the prince of this world in their rank, age, degree and eſtat. The murtherers of their brethren whiche this day liue, are gyltie with Cain of the blood of Abel. The kinges and princes whiche by power oppreſſe the people of God, and will not ſuffer that the people truelie worſhippe God as he hath commanded, but will retein them in Egipt, are brethren & cõpanyons to Pharao. The prelates and prieſtes, whoſe horrible iniquities and inſolẽt life, haue infected all realmes where they reigne, haue with their fathers the old

who ſoeuer ſheddeth the blood of one of Chriſtes membres for his names ſake, cõſenteth to the blood of all that haue ſuffred ſince the begynning.

NOTE. Gene. 4.

Phariſies

Phariſies taken away the key of knowlege, and haue ſhut vp the kingdome of heauen before men, ſo that nether they them ſelues will enter, nether yet will they ſuffer others to enter in the ſame. And the multitude blynded, ſome by ignoráce, ſome by feare, and by inſatiable appetite of their parte of the ſpoyle, (for Chriſt being crucified, the ſouldiours parted amongeſt them his garmentes) are coniured to defende thoſe murtherers, proude peſtilent prelates, againſt Chriſt Ieſus, and againſt his poore flocke, & therfor becauſe of one crime they are all gyltie (which is of treaſon and rebellion againſt Chriſt) of one torment they ſhall all taſt, which is, of the fier that neuer ſhall be quenched. And herin oght you, Madam, be circumſpect & careful, if that ye haue any hope of the life to come. For if the conſente which procedeth of ignorance and blyndnes, bringeth deſtruction and death, (as Chriſt our maiſter dothwitneſſe: ſaying, if the blynde lead the blynde, they ſhall both fall in the ditch), What ſhall become of the proud and malitious contemner of goddes veritie offred? But our doctrine parchance, ſhalbe denyed to be the veritie: wherunto I anſwer, that ſo was the doctrine of Noah, of Moſes, of the Prophetes, of Chriſt Ieſus, and of his Apoſtles, and yet the originall worlde periſhed by

Math. 23.

Mat. 15.

Anſwer to an obiection.

Gene.19. water, Sodome and Gomorra by fier, deſcē-
Exod.14. ding from heauen, Pharao and his adhe-
Ioſephus. rentes in the read ſea. The citie of Ieruſa-
lem, the hole nation of the Iewes by pu-
niſhmentes and plagues, notwithſtandinge
that the hole multitud cryed, this is a newe
doctrine, this his hereſie, and tendeth to ſe-
The petition of ſuch as be perſecuted dition. Our petition is that our doctrine
may be tryed by the playn word of God,
that libertie be granted to vs, to vtter and
declare our myndes at large in euerie ar-
ticle and poynt which now are in cōtrouer-
ſie, which if ye denie, geuing eare to Chri-
ſtes ennemies (who condemne his doctrine
for hereſie) ye ſhall drink the cup of God-
des vengeance with them. But now to the
former lettre.

Lettre I Doubte not, but the rumors which haue commen to your gra ces eares of me haue bene ſuch, that if all reportes were true, I were vnworthie to liue in the earth, and wonder it is that the voices of the multitude ſhuld not ſo haue in-flāmed your graces hart with iuſte hatred of ſuch a one as I am accu-ſed to be, that all acceſſe to pitie

ſhuld

ſhuld haue bene ſhut vp. I am traduced as an heretike, accuſed as a falſe teacher and ſeducer of the people, beſides other opprobries, which (affirmed by men of worldlie honour and eſtimation) may eaſelie kyndle the wrath of magiſtrates, where innocencie is not knowen. But bleſſed be God the father of our Lord Ieſus Chriſt, who by the dewe of his heauenlie grace, hath ſo quenched the fier of diſpleaſure as yet in your graces hart (which of late dayes I haue vnderſtande) that Satan is fruſtrat of his interpriſe and purpoſe. Whiche is to my hart no ſmall comfort. Not ſomuch (God is witneſſe) for any benefit that I can receiue in this miſerable life by protection of any earthlie creature (for the cuppe which it behoueth me to drynke is appointed by the wiſdome of hym whoſe counſels are not change-

able,)

able, as that I am for that benefit, which I am assured your grace shall receiue, if that ye continue in lyke moderation and clemencie towardes others, that most vniustlie are, and shall be accused, as that your grace hath begon towardes me & my most desperate cause. That is, if that by godlie wisdome ye shall studie to bridle the furie and rage of them, who for the maintenance of their worldlie pompe, regarde nothinge the cruell murthering of simple innocentes: then shall he,
Matth.5. who doth pronounce mercie to ap-
Mat.10. pertein to the mercifull, and promiseth that a cuppe of cold water geuen for his names sake shall not lacke reward, first cause your happie gouernement to be praised in this present age, and in posterities to come, and last recompense your godlie paynes and studie with that
1.Cor.2. ioye and glorie, which the eye hath

not

not ſeen nor yet can entre in to the hart of mortall creature.

IF Chriſtes wordes were eſtemed true, that of euerie ydle word an accõpt ſhall be geuen, and that nothing is ſo ſecretlie done, which ſhall not come to knowledge and light, I ſuppoſe that the tonges of men ſhuld be better bridled, then impudently to ſpeake their pleaſure in maters vnknowen. For albeit that the true feare of God ſhuld not moue them to ſpeake truthe, yet wold I thinke (if any ſparke of humanitie remained) that worldlie ſhame ſhuld impede them to lie. When reaſoninge was before your grace what man it was that preached in Aire, and diuers men were of diuers opynion, ſome affirming that is was an Engliſhman, and ſome ſuppoſing the contrarie. A prelat, not of the leaſt pride, ſaide Nay, no Engliſhman, but it is Knox that knaue. It was my Lordes pleaſure ſo to baptiſe a poore man. The reaſon wherof, if it ſhulde be required, his rochet and miter muſt ſtand for authoritie. What further libertie he vſed in defining thinges like vncertein to him, to witt, of my learning and doctrine, at this preſent I omitt. Lameting more that ſuch peſtilent tonges haue libertie to ſpeake in the preſence of Princes

Addition. *Mat.10.*

then that I am ſorie for any hurt, that their venom can do to me in bodie or fame. For what hath my life and conuerſation bene ſince it hath pleaſed God to call me frome the puddle of papiſtrie, let my verie ennemies ſpeak. And what learning I haue, they may proue when they pleaſe. The report of your graces moderation aſwell at that time as after, when ſute was made for my apprehenſion, moued me to write this my other lettre. In which albeit I haue not played the orator, dilating and decking the mater for the pleaſure of ytching and delicate eares, yet doth my conſcience beare me recorde, that with ſimplicitie I haue aduertiſed you of a mortall danger. As this portion ſubſequent ſhall proue.

Lettre

SVperfluous and fooliſh it ſhall appeare to many, that I a man of baſe eſtat and condition, dare interpriſe to admoniſh a Princes ſo honorable, indued with wiſdome ād graces ſingular. But when I conſider the honour, which God commandeth to be geuen to Magiſtrates, which no doubt (if it be true honour) conteineth in it ſelfe, in laufull thinges obediēce, and in all thinges

Exod.20.
Rom.13.
1.Petr.2.

thinges loue and reuerence. When further I conſider the troubleſome eſtat of Chriſtes true religion this day oppreſſed by blindnes of men, and laſt, the greate multitude of flatterers, ād the rare nōbre of them that boldlie ād plainlie dare ſpeake the naked veritie in preſence of their princes, and principallie in the cauſe of Chriſt Ieſus: Theſe thinges I ſay, cōſidered, what ſoeuer any man ſhall iudge of my interpriſe, I am cōpelled to ſay: that,

Onles in your regiment and in vſing of power, your grace be found different from the multitude of princes, and head Rulers, that this preeminēce, wherin ye are placed, ſhall be your deiection to torment and payn euerlaſting. This propoſition is ſore, but alas it is ſo true, that if I ſhuld concele and hide it frome your grace, I committed no leſſe treaſon againſt your grace, *The firſt propoſition.*

then if I did ſe you by imprudencie take a cuppe, which I knew to be poyſonned or inuenomed, and yet wolde not admoniſh you to abſteine from drinking of the ſame.

The ſecond propoſition.

Iohn. 4. Apoc. 14. & 17.

The religion, which this day men defend by fier & ſword, is a cuppe inuenomed, of which whoſoeuer drinketh, (except that by true repẽtance he after drinke of the water of life) drinketh therwith damnation and death.

How and by whom it hath beno inuenomed, if it were no more tedious to your grace to read or heare, then it is painfull to me to write or reherſe, I wold not ſpare the labour. But for this preſent, I haue thoght it ſome diſcharge of one parte of my dutie, if I, of verie loue, admoniſh your grace of the dãger. Which I do, as God one day ſhall declare, preferring your graces ſaluation, and the ſaluation of the peo-

ple (now committed to your charge), to any corporall benefit, that can redounde to my selfe.

AS Satan by craft hath corrupted the moſt holie ordinances of Goddes preceptes, I meane of the firſt table, in the place of the ſpirituall honoring of God, introducing mēnes dreames, inuentions, and fantaſies: So hath he, abuſing the weaknes of man, corrupted this precept of the ſecond Table, touching the honour which is due to parentes, vnder whom are comprehended princes and teachers. For now the deuill hath ſo blinded the ſenſes of many, that they can not, or at the leaſt, will not learne what apperteineth to God and what to Ceſar. But becauſe the ſpirite of God hath ſaid, honour the king, therfore what ſoeuer they cōmande, be it right or wrong, muſt be obeyed. But heuie ſhall the iudgement be, which ſhall apprehend ſuch blaſphemours of Goddes maieſtie, who dare be ſo bolde as to affirme, that God hath commanded any creature to be obeyed againſt him ſelfe. Againſt God it is, that for the cōmandement of any prince, be he neuer ſo potent, men ſhall commit idolatrie, embrace a religion which God hath not approued by his word, or cōfirme by their

Addition.

Take heede of vnlawfull obedience.

ſilence wicked and blaſphemous lawes, made againſt the honour of his maieſtie. Men I ſay, that ſo do, geue no true obediēce, but as they are apoſtatas from God, ſo are they traitors to their princes, whom by flatterie they confirme in rebelling againſt God. Onlie they which to the death reſiſt ſuch wicked lawes and decrees, are acceptable to God, and faithfull to their princes. As were the three children in the preſence of Nabuchadnezer, and Daniel in the dayes of Darius (the Perſian Emperour) whoſe cōſtant ad free cōfeſſion, as it glorified God, ſo did id notifie aſwell to thoſe tyrannes, as to all ages following the greate blaſphemie, which in their rage and furie they cōmitted againſt God, from the which (by all appearance) nether of both ſo ſodeinlie ſhuld haue bene called, if the three children hade bowed amōge the reſt, ād Daniel had not declared the cōfeſſion of his faith. Which was, with wyndoes open to praye towardes Ieruſalē, manifeſtlie therbie declaring, that he did not conſent to the blaſphemouſe lawe, and decree, which was eſtabliſhed by the king and his counſell. Experiēce hath taught vs what ſurmiſes and blaſphemies the aduerſaries of Chriſt Ieſus, of his eternall veritie do inuent and deuiſe againſt ſuch, as beginne to detecte their impietie. They are accuſed to be authors of

Daniel 3.

Daniel 6.

ſedition,

ſedition, raiſers of tumultes, violatours of common orders &c. I anſwer with the prophet Iſaie: That all is not reputed before God, ſedition and coniuration, which the fooliſh multitude ſo eſtemeth, nether yet is euerie tumult and breatch of publike order contrarie to Goddes commandement. For Chriſt Ieſus him ſelfe, comming to ryue the ſpoile from the ſtrong armed, who before did kepe his houſe in quietnes, is not commen to ſend peace but a ſworde, and to make a man diſaſſent from his father &c. His Prophetes before him, and Apoſtles after him, feared not to breake publike orders, eſtabliſhed againſt God, and in ſo doing, to moue, as it were, the one half of peoples, nations, and cities againſt the other. And yet I truſt that none, except the hiered ſeruant of Satan, will accuſe Chriſt of ſedition, nor his Apoſtles of the troubling of common welthes. True it is, that the moſt holſome medicine, moſt troubleth for a time the bodie repleniſhed with wicked and corrupted humours, but the cauſe herof is knowen to be, not in the medicine, but in the bodie ſubiect to maladie: euen ſo the true word of God, when it entreth to fight where Satã hath borne dominion, (as he ſtill doth in the hole papiſtrie) can not but appeare to be occaſion of greate trouble. But Madame, more profitable it is, that

Anſwer to an obiection.

Mat. 10.

Act. 14.

the peſtilent humours be expelled withe paine, then that they be norifhed to the deſtruction of the bodie. The papiſticall religion is a mortall peſtilence, which ſhall aſſuredlie bring to death eternall, the bodies and ſoules, from the which, it is not purged in this life. And therfore take hede betimes, God calleth vpon you, beware that ye ſhut not vp your eares. Iudge not the mater after the vilitie of my bodie, whom God hath appointed embaſſadour, and meſſager vnto you, but with reuerence and feare cõſider him, whoſe meſſage I beare. I come to you in the name of the eternall God, and of Chriſt Ieſus his ſonne, to whom the father hath cõmitted all power, whom he hath eſtabliſhed ſouerein Iudge ouer all fleſhe, before whoſe throne ye muſt make accomptes with what reuerence ye heare ſuch as he ſendeth. It ſhall not excuſe you to ſay or thinke that ye doubt, whether I be ſent of God or no. I crie vnto you, that the religion, which the princes and blinded papiſtes mainteine with fier and ſworde, is not the religion of Chriſt. That your proude prelates are none of Chriſtes biſhoppes. I admoniſh you that Chriſtes flocke is oppreſſed by them, and therfore I requier, and that yet againe in the name of the Lord Ieſus, that with indifferẽcie I may be hard to preache, to reaſon, and to diſpute in that

The papiſticall religion a mortall peſtilence.

The admonition

in that cauſe, whiche if ye denie, ye declare your ſelfe to beare no reuerence to Chriſt, nor loue to his true religion.

BVt ye thinke paraduẽture, that the care of religion is not committed to Magiſtrates, but to the biſhoppes and eſtat eccleſiaſticall, as they terme it. But deceiue not your ſelfe. For the negligence of biſhoppes ſhall no leſſe be required of the handes of Magiſtrates, then ſhall the oppreſſion of falſe iudges. For they iniuſtlie promote, foſter and mainteine the one and the other. The falſe and corrupt iudge to ſpoile the goodes, and to oppreſſe the bodies of the ſimple, but the proude prelates do kinges maintein to murther the ſoules, for the which the blood of Chriſt Ieſus was ſhed. And that they do, ether by withholding frome them the true word of life, or elles by cauſing teache vnto them a peſti- Lettre *Anſwer to an obiection.*

lent doctrine, such as now is taught in the papisticall churches. I know that ye wonder how that the religion, which is vniuersalie receiued, can be so damnable and corrupted.

Gene. 6. But if your grace shall cõsider that euer from the beginning, the multitude hath declined from God (yea

Psal. 14. euen in the people, to whom he spake by his Lawe ād Prophetes) if ye shall consider the complaint of the holie ghost, complaining that na-

Psalm. 2. tions, people, princes, and kinges of the earth haue raged, made con-

Act. 4. spiraces, and holden counsels against the Lorde and against his anointed Christ Iesus: Further if ye shall cõsider the question, which Iesus him selfe doth moue in these

Luc. 18. wordes, when the sõn of man shall come, shall he finde faith in the earth? And last, if your grace shall cõsider the manifest cõtempt of God ād of all his holie preceptes, which

this

this day reigne without puniſh-
ment vpon the face of the hole
earth: For as Hoſeas complaineth, *Hoſe.4.*
there is no veritie, there is no mer-
cie, there is no truthe this day a-
mong men, but lies, periurie, ād op
preſſion ouer flowe all, and blood
toucheth blood, that is, euerie ini-
quitie is ioyned to an other: Yf de-
pelie, I ſay, your grace ſhall con-
tēplate the vniuerſall corruption,
that this day reigneth in all eſtates,
then ſhall your grace ceaſe to won-
der, that many are called and fewe *Mat.20.*
choſen. And ye ſhall beginne to
tremble and feare, to followe the *Matth.7.*
multitude to perdition. The vni-
uerſall defection, wherof S. Paule *2.Theſ.2.*
did prophecie, is eaſie to be eſpied,
aſwell in religion as in maners. The
corruption of life is euident, and
religion is not iudged, nor meaſu-
red by the plaine word of God, but
by cuſtome, conſuetude, will, con-

ſent, and determinations of men. But ſhall he who hath pronounced all cogitations of mãns hart to be vaine at all times, accept the counſels and conſents of men for a religion pleaſing and acceptable before him? Let nor your gracebe deceiued. God can not lie, God can not denie him ſelfe, He hath witneſſed from the begynning, that no religion pleaſeth him, except that, which he by his owne word hath commanded and eſtabliſhed. The veritie it ſelfe pronounceth this ſentẽce: In vaine do they worſhippe me, teaching doctrines the preceptes of men. And alſo, all plãtation, whiche my heauenlie father hath not plãted, ſhal be roted owt. Before the comming of his welbeloued ſonne in fleſhe, ſeuerelie he puniſhed all ſuch, as durſt interpriſe to alter or chaunge his ceremonies and ſtatutes, as in Saule, V-

Deute.4. & 12.

Mat.15.

1.Reg.13. & 15.

ſias,

ſias, Nadab, Abiu, is to be redde. 2.Par.26
And will he now after that he hath Leuit.10.
opened his counſell to the worlde
by his onlie ſonne, whom he com-
mandeth to be hard, and after that Mat.17.
by his holie Spirit, ſpeaking in his
Apoſtles, he hath eſtabliſhed the Act.1.
religion, in which he will his true 2.& 3.
worſhippers abide to the end, will 1.Cor.11.
he now, I ſay, admitte mennes in-
uentions in the mater of religion Coloſs.2.
which he reputed for damnable i-
dolatrie? Yf man and angels wold
affirme that he will, or may do it,
his owne veritie ſhall cõuicte them
of a lie. For this ſentence he pro-
nounceth: Not that which ſemeth Deut.4.
good in thy eyes, ſhalt thou do to & 12.
the Lord thy God, but that which
the Lord thy God hath comman-
ded the, that do thou: Adde no-
thinge vnto it, diminiſhe nothing
from it. Which, ſealing vp his newe
Teſtament, he repeteth in theſe

Apoca.2. wordes: That which ye haue, holde till I come &c. And therfore yet againe, it repenteth me not to say, that in this point, whiche is chefe and principall, your grace must disassent from the multitude of Rulers, or elles ye can possesse no portion with Christ Iesus in his kingdome and glorie.

Addition. KNowing by what craft Satan laboreth cõtinuallie to kepe the world in blindnes, I added these two former pointes, to witt, that ye shuld not thinke your selfe free from the reformation of religion, because ye haue bishoppes within your Realme, nether yet that ye shuld iudge, that religion most perfect, which the multitude by wrong custome hath embraced. In these two pointes doth Satan busilie trauaile.

The craft of Satan. First that no ciuil Magistrat presume to take cognition in the cause of religion: for that must be deferred to the determinatiõs of the church. Secondarilie, that impossible it is, that that religion shuld be false, which so long time, so many counsels, and so greate a multitude of men, so diuers nations and realmes haue allowed, authorised and cõfirmed. What is the dutie of Magistrates,

The ground of papisticall religion.

and

and what power the people hath in ſuch caſes granted by God, my purpoſe is to write in a ſeuerall lettre to the nobilitie and eſtates of the Realme, and therfore to avoyde tediouſnes and repetition of one thing, I now ſuperſede. And as touching the ſecōd, if ye rightlie conſider the teſtimonies of Scriptures, which I haue before adduced, I truſt ye ſhall finde that obiection ſufficientlie anſwered. For if the opinion of the multitude oght alwayes to be preferred, then did God iniurie to the originall world. For they were all of one minde, to witt, coniured againſt God (except Noah and his familie). And if antiquitie of time NOTE. ſhall be conſidered in ſuch caſes, then ſhall not onlie the idolatrie of the Gentiles, but alſo the falſe religion of Mahomet be preferred to the papiſtrie. For both the one and the other, is more auncient then is the papiſticall religion: yea Mahomet had eſtabliſhed his Alcoram, before any pope in Rome was crowned with a triple crowne. But as touching antiquitie, I am content with Tertullian to ſay: Let that be the moſt pure and perfect religion, which ſhall be proued moſt auncient. For this is a chefe point, wherin I will ioyne with all the papiſtes in the earth: that their religion (ſuch as it is this day) is not of ſuch antiquitie, as is that, which we cōtend to be the true and

Tertul. in apologet.

onlie religion acceptable before God, nether yet that their church is the Catholike church, but that it is of late dayes in respect of Christes institution, crept in and deuised by man, ād therfore am bold to affirme it odious and abominable. For this is our chefe proposition, that in the religion of God, onlie oght his owne word to be considered. That no authoritie of man nor angell, oght in that case to be respected. And as for their counsels, when the mater shall come to triall, it shall be easelie seen, for whom the most godlie, and most auncient counsels shall most plainlie speake. I will proue by a counsel, that of more authoritie is the sentence of one man (founded vpon the simple truth of God) then is the determination of the hole counsel without the assurance of Goddes worde. But that all their determinations, which we impugne, are not onlie mainteined without any assurance of Scriptures, but also are established against the truth of the same: Yea, and for the most part against the decrees of the former counsels, I offer my selfe euidentlie to proue. But nowe shortlie to the rest of the former lettre.

The chefe proposition.

Nicen. 1.

Lettre AN orator, and Goddes messager also, iustlie might requier of

of you nowe (by Goddes hād promoted to high dignitie) a motherlie pitie vpon your ſubiectes: a iuſtice inflexible to be vſed againſt murtherers and common oppreſſors: a hart voide of auarice and partialitie: a minde ſtudious and carefull for maintenance of that realme ād cōmon welth (aboue whom God hath placed you) and by it hath made you honorable, with the reſt of vertues, which not onlie Goddes ſcriptures, but alſo writers illuminated onlie with the light of nature requier in godlie Rulers. But vayne it is to craue reformation of maners where religion is corrupted. For like as a man can not do the office of a man, till firſt he haue a being and life: ſo to worke workes pleaſant in the ſight of God the father can no man do, without the ſpirit of the Lord Ieſus, which doth not abide in the hartes

The dutie of Magiſtrates.

The ſpirit of God abideth not with idolaters.

3. Reg. 15 of idolaters. And therfore the moſt
2. Par. 17 godlie princes Ioſias, Ezechias, ād
4. Reg. 22. Ioſaphat, ſeking Goddes fauor to
2. Par. 34 reſt vpon them, and vpon their peo
4. Reg. 18. ple, before all thinges, began to re-
2. Par. 29 forme the religion. For it is, as the
30, & 31. ſtomak within the bodie, which, if it be corrupted, of neceſſitie it infecteth the hole maſſe. And therfore (often I repete that, which to be done is moſt neceſſarie), if your grace pretēd to reigne with Chriſt Ieſus, then it behoueth you to take care of his true religion, which this day within your realme is ſo defor med, that no part of Chriſtes ordināces remaine in their firſt ſtrength and originall puritie. Which, I praiſe God, to me is leſſe difficill to proue, then dangerous to ſpeake. And yet nether the one nor the other I feare, partlie becauſe the loue of life eternall quencheth the ter rour of tēporall death, and partlie

The ſecōd propoſitiō.

becauſe

becauſe I wold with S. Paule, wiſh my ſelfe accurſed from Chriſt (as touching earthlie pleaſure) for the ſaluation of my bretheren, and illumination of your grace, which thing, work, and verie dede, ād not bare word or writing, ſhall witneſſe and declare, yf I may purchace the libertie of tonge, but fortie dayes onlie.

Addition.

THe wiſe and facund Democritus hade ſomtimes a familiare ſentence: that, Honeſt it was to commend ſuch workes, as were worthie of praiſe, but to praiſe things that were wicked, coulde not procede but from a deceiuable minde. And Themiſtius a philoſopher of great fame, ſeing the hall of Iouiniā the Romain Emperour repleniſhed with flatterers: ſaid, of their maners it may be eſpied, that more they worſhippe the Sceptre and the purple then God, ſignifying that they litle regarded whether the Emperour was godlie or vngodlie, ſo that they might reteine them ſelues in fauour with him. Albeit that thoſe were ethnikes, and nether hade knowledge of God, as we pretend, nether had geuen ſo playn a confeſſion to declare them ſelues ennemies to all iniquitie (as we haue done by bap-

Stob. ſer. 12.

Nicepho. calliſtus hiſtor. eccleſ. lib. 10 cap. 42.

tiſme and by our hole profeſſion of Chriſtianitie) yet do their wordes damne no ſmall nomber of vs, and cheflie of ſuch as be cõuerſant with princes. For who in theſe miſerables dayes iudgeth him ſelfe to haue offẽded, albeit he praiſe, alowe, and mainteine, what ſoeuer the princes and vpper powers deuiſe. Yea althogh it be to oppreſſe and to ſpoyle the poore, to pull from them their ſkinnes, ād, as the Pphet ſayeth, to break their bones, ād to cut them in pieces, as fleſh for the caldron or pot. Yet I ſay, that the princes ſhall not lacke iudges to crie, it is right, it is for the common welth, for defenſe of the realme, and eaſe of the ſubiectes. So that the eſtat of times is euen now ſuch, as when the prophet cõplained, ſaying: The princes aſke, and the iudge is redie to geue, not his owne, but the life and blood of the poore. Howe ſoon a greate man hath ſpoken the corruption of his minde, he hath his flatterers redy to applaude and confirme what ſoeuer he ſpeaketh. And let the princes be of what religion they pleaſe, that is all one to the moſt part of men, ſo that with abnegation of God, of his honour, and religion, they may retein the frendſhippe of the court. But alas howe miſerable be princes that ſo are abuſed, and howe contagious a peſtilence be ſuch flatterers to common welthes, empires, and realmes,

Mich. 3.

Flatterers are a contagious peſtilence.

almes, God hath declared euen frome the beginninge, to paynt owt the miſchief, which from them procedeth to ſuch as geue eare vnto them. The auncient writers cõpare them to harlottes, to rauens, and to more rauenous beaſtes, and not without cauſe. For as harlottes can neuer abide, that their louers ſhuld returne to repentance and ſobernes of minde, ſo can not flatterers ſuſtein, that ſuch as they deceiue, ſhall come to right iudgement. And as rauens pyke owt the eyes of dead carions, and as rauenous beaſtes deuoure the ſame, ſo do flatterers (being more cruel) pyke at the eyes of liuing men, and blynding the eyes of their vnderſtanding and iudgement, do expone them to be deuoured in bodie and ſoule, to Satã. This we haue by profane writers onlie, but the holie Spirit taught vs this infallible truth, that where iniquitie reigneth in a cõmon welth, and none is found boldlie and openlie to reprehend the ſame, that there ſhall ſodein vengeance and deſtruction followe. For thus is it writen and pronounced by the prophet Ezechiel. Shalt thou not iudge the citie of blood, which hath made idoles? whoſe rulers ſhed blood to the vtter moſt of their power? they haue deſpiſed my holie thinges, they haue deuiſed iniquitie, and haue perfourmed the ſame. The coniuration of Prophetes, hath Ezech. 22

gathered vp the riches, and what ſoeuer is preciouswithin the ſame. The prieſtes violentlie haue torne and rent my lawe. The people of the land hath wrought deceitfullie. They haue oppreſſed the poore, and haue done violence to the ſtrãgier without
NOTE. iudgement, and I haue ſought of them a man to repare the hedge, and to ſtande in the gappe before me, but I haue founde none. Therfore haue I poured furth my wrath vpon them, and in the fier of my hote diſpleaſure, I haue conſumed them. Aduert Madame, for theſe are not the wordes of mortall man, but of the eternall God, and were not ſpoken againſt Ieruſalem onlie, but againſt euerie realme and nation, that ſo offendeth. The ſynnes that here be named, are idolatrie in all, auarice and crueltie in the princes and rulers, coniuration of the Prophetes to defend the wicked, deceit, fraude, and violence in the common people, and finallie an vniuerſall ſilence of all man, none being founde to reprehend theſe enormities. Wolde to God that I might with ſafetie of conſcience excuſe you, your counſel, and the idolaters of that realme from any of theſe crimes afore named. The idolatrie which is committed, is more euident then that it can be denyed, the auarice and crueltie aſwell of your ſelfe, as of ſuch as be in authoritie, may be knowen

knowen by the factes. For fame carieth the voices of the poore (oppreſſed by intolerable taxes) not onlie to vs here, in a ſtrange countrie, but I am aſſured, to the eares of the God of hoſtes. The conſpiracie and cõiuration of your falſe Prophetes is knowen to the world, and yet is none founde ſo faithfull to God, nor mercifull to your grace, that freelie will and dare admoniſh you to repent before that God riſe hym ſelfe in iudgement. When I name repentance, I meane no outward ſhewe of holines, which commonlie is founde in hypocrites, but I meane a true conuerſion to the Lord God from your hole hart, with a damning of all ſuperſtitiõ and idolatrie. In which ye haue bene noriſhed, which with your preſence ye haue decored, ãd to your power mainteined ãd defended. Onles I ſay, that this poyſon be purged from your hart, (be your outward life neuer ſo gliſtering before the world) yet in the preſence of God, it is but abominable. Yea further I ſay, that where this venome of the ſerpent (idolatrie I meane) lurketh in the hart, it is impoſſible, but that at one time or other, it ſhall produce peſtilent fruites, albeit paraduenture not openlie before men, yet before God no leſſe odious, then the factes of murtherers, publicanes and harlottes, and therfore in my former lettre I ſaide, that ſuperfluous it

Idolatrie is mother to all vice

was to requier reformatiō of maners, where the religion is corrupted. Which yet againe I repete to the end that your grace more depelie may weye the mater. But nowe to the reſt of the ſame my former lettre.

Lettre I Am not ignorant howe dangerous a thing it appeareth to the naturall mā, to innouate any thing in maters of religion, and partlie I conſider that your graces power is not ſo free, as a publike reformatiō perchance wold requier. But if your grace ſhall conſider the danger and damnation perpetuall, which ineuitablie hangeth vpon all maintainers of a falſe religiō, then ſhall the greateſt danger eaſelie deuour and ſwalowe vp the ſmaller. Yf your grace ſhal conſider, that ether ye muſt ſerue God to life euerlaſting, or elles ſerue the world to death ād damnation, then albeit that man and angell ſhuld diſſuade you, ye will choſe life ād refuſe death. And if further ye ſhall conſider, that the

Matth.6
Rom.8.
3.Reg.18
Iohn.17.

verie

verie life cõsisteth in the knowledge of the onlie true God and of his son Christ Iesus, and that true knowledge hath annexed with it Goddes true worshippe ãd honour, whiche requireth a testimonie of his own will expressed by his word, that such honour doth please him, if these thinges afore said, your grace do earnestlie meditate, then albeit ye maye not do sodeinlie what ye wolde, yet shall ye not cease to do what ye maye. Your grace can not hastelie abolishe superstition, and remoue from offices vnprofitable pastoures, of whom speaketh Ezechiel the prophete, which to a publike reformation, is requisite and neceessarie. But if the zele of Goddes glorie be feruent in your graces hart, ye will not by wicked lawes maintein idolatrie, nether will ye suffer the furie of bishoppes to murther and deuoure the

Ezech.34

poore membres of Christes bodie, as in times by past they haue bene accustomed, which thing yf ether by blynde ignorance ye do, or yet for pleasure of others within this realme permit to be done, then except you spedelie repent, ye and
NOTE. your posteritie shall sodeinlie fele the depressing hand of him, who hath exalted you. Ye shall be compelled, will ye or not, to knowe that he is eternall, against whome
Daniel 2. ye addresse the batell, and that it is he, that moderateth the times and dispoſeth kingdomes, eiectinge from authoritie such as be inobedient, and placinge others according to his good pleasure: that it is he that glorifieth them, that do
1. Reg. 2. *Iob. 12.* glorifie hym, and poureth furth
Psal. 107 contempt vpon princes that rebell
Daniel 2. against his graces offred.

Addition. IN writing of this parcell, as I remembred the impedimētes which might call you

you backe from God and from his true obe dience, ſo did I conſider what occaſion ye hade to tremble and to feare before his ma ieſtie, ād to interpriſe the loſſe of all world lie glorie for the promoting of the glorie of God. I do conſider that your power is but borowed, extraordinarie, and vnſtable, for ye haue it but by permiſſion of others. And ſeldom it is that women do long rei- NOTE. gne with felicitie ād ioy. For as nature hath denyed to them a conſtant ſpirit of good gouernement, ſo hath God pronounced, *Eſai.3.* that they are neuer geuen to reigne ouer men but in his wrath and indignation. Your moſt eſpeciall frendes moreouer blynded by the vanitie of this worlde, yea being dronken with the cuppe of that Romain harlot, are mortall ēnemies to Chriſt Ieſus, ād to his true religion. Theſe thinges may eaſelie abaſhe the mind of a woman not confirmed by grace. But yet if ye ſhall a litle conſider with me the cauſes why that ye ought to haſard all for the glorie of God in this behalfe, the former terrours ſhall ſodeinlie vaniſhe. I doo not eſteme that thing greateſt, which paraduēture ſom other do: to wit, that if ye ſhall interpriſe to innouate any thing in maters of religiō, that then ye ſhall loſe your authoritie, and alſo the fauours of your carnall frendes. I looke further, to wit, to the iudgementes

of God, who hath begonne alredie to declare him ſelfe angrie with you, with your ſede and poſteritie, yea with the hole realme, aboue which it ſhuld haue ruled. Impute not to fortune, that firſt your two ſonnes were ſodeinlie taken from you, within the ſpace of ſix houres, and after your huſbād, raft, as it were, by violēce from life ād honour, the memoriall of his name, ſucceſſion, ād royall dignitie periſhing with him ſelfe. For albeit the vſurped abuſe, or rather
NOTE. tyrannie of ſome realmes haue permitted women to ſuccede to the honour of their fathers, yet muſt their glorie be tranſferred to the houſe of a ſtrāgier. And ſo I ſay, that with him ſelfe was buried his name, ſucceſſion, and royall dignitie, and in this, if ye eſpie not the anger ād hote diſpleaſure of God (threatning you and the reſt of your poſteritie with the ſame plage) ye are more obſtinate, then I wold wiſh you to be. I wold ye ſhuld ponder and conſider depelie with your ſelf, that God vſeth not to puniſh
NOTE. realmes and nations with ſuch rare plages without greate cauſe, nether vſeth he to reſtore to honours and glorie the houſe which he beginneth once to deiect, till repentance of the former crimes be founde. Ye may parchāce doubt what crimes ſhuld haue bene in your huſband, you, or the realme, for the which God ſhuld ſo greuouſ-

lie

lie haue puniſhed you. I anſwer. The maintenance and defenſe of moſte horrible idolatry with the ſhedding of the blood of the ſaintes of God, who laboured to notifie ād rebuke the ſame. This I ſay, (other iniquities omitted) is ſuch a crime before the eyes of his maieſty that for the ſame he hath poured furth his extreme vengeance vpon kinges and vpon their poſteritie, depriuing them from honours and dignitie for euer. As by the hiſtories of the bokes of the kinges is moſt euidēt. To Ieroboā it is ſaid, becauſe I haue exalted the from the middeſt of the people, and haue made the prince ouer my people Iſrael, I haue rent the kingdom frome the houſe of Dauid for idolatrie alſo, ād haue geuē it vnto the, but thou haſt not bene as Dauid my ſeruante &c. But thou haſt done wickedlie aboue all that haue gone befor the. For thou haſt made to the, other goddes, and molten images, to prouoke me, and haſt caſt me behynd thy backe. Therfore ſhall I bring afflictiō vpon the houſe of Ieroboā, and I ſhall deſtroie to Ieroboā all that piſſeth againſt the wall (ſignifying therbie the male children) ād ſhall caſt furth the poſteritie of Ieroboā, as dung is caſt furthe till it be conſumed. This ſentence was not onlie executed againſt this idolater, but alſo againſt the reſt of idolaters in that realme, as they ſucceded one 1. Reg. 14

after an other for to Baasa, whom God vsed as instrument to root owt the sede of
1.Reg.16 Ieroboam it is said: Because thou hast walked in the way of Ieroboam, and hast caused my people Israel syn, that thou shuldest prouoke me in their synnes: therfore shall I cut down the posteritie of Baasa, and the posteritie of his house, and shall make thy house as the house of Ieroboam. He that shall die to Baasa in the citie, hym shall dogges eat, and he that shall die in the field, hym shall the fowles deuoure. Of the same cup, and for
1.Reg.16 the same cause dranke Ela and Achab, yea
2.Reg.10 and the posteritie of Iehu, following the
2.Reg.17 footesteppes of their forefathers. By these examples you may euidentlie espie, that idolatrie is the cause why God destroyeth the posteritie of prices. Not onlie of those that first inuent abominations, but also of suche as follow and defend the same. Consider Madame, that God hath begone verie sharplie with you, taking frome you as it were togither, two children and a husband. He hath begone I say, to declare hym selfe angrie, beware that ye prouoke not the eyes of his maiestie. It will not be the hawtie lokes of the proude, the strēgth of your frendes, nor multitude of men that can iustifie your cause in his presence. Yf ye presume to rebell against hym, (and against hym

hym ye rebell, yf ye denye my moſt humble requeſt which I make in his name: and it is this. With the haſard of myne own life I offer to proue, that religiō which now ye mainteine, tobe falſe, deceiuable and abomination before God: And that I ſhall do by moſt euident teſtimonies of his bleſſed, holie, and infallible word): Yf this I ſay ye deny, (rebelling againſt God), the fauour of your frendes, ſhall litle auaile you, when he ſhall declare hym ſelfe ennemy to you and to your poſteritie. Which aſſure your ſelfe, he ſhall ſhortlie do, if ye beginne to diſplay the baner of your malice againſt hym. Let not the proſperitie of others, be they princes, quenes, kinges, or emperoures bolden you to contemne God and his louing admonition. They ſhall drincke the cup of his wrath euerie one in their rank, as he hath appointed them. No realme in theſe quarters (except it that next lieth to you) hath he ſo manifeſtlie ſtricken with his terrible rod, as he hath done you and your realme: and therfore it becometh you firſt to ſtowp, except that ye will haue the threatninges pronounced by Iſaie the prophete ratified vpon you. To wit, that your ſodeine deſtruction be as the rotten wall, ād your breaking as the breaking of a potſherd, which is brokē without pitie, ſo that no portion of it can be found able ether to

The offer of Iohn Knox.

Aduert.

Proſperitie for a time prouing not religion good.

No realme, England excepted, ſogre wouſlie plaged as Scotland.

Iſaie 30.

carie fyer or water. Wherbie the prophete doth ſignifie that the proude contemners of God and of his admonitions, ſhall ſo periſhe from all honours, that they ſhall haue nothing worthie of memoriall behinde
Iſaie 14. them in the earth. Yea, yf they do leaue any thing, as it ſhall be vnprofitable, ſo ſhall it be in execration and hatred to the elect of
Iſaie 6. God. And therfore thus procedeth my former lettre.

Lettre HOwe dangerous that euer it ſhall appeare to the fleſhe, to obey God and to make warre againſt the deuill, the prince of darknes, pride, and ſuperſtition; yet if your grace looke to haue your ſelfe and ſede to continue, in honour worldlie and euerlaſting, ſubiect your ſelfe by times vnder the hand of him, that is omnipo-
Exhortation. tent. Embrace his will, deſpiſe not his Teſtamẽt, refuſe not his graces offred. When he calleth vpon you, withdrawe not your eare. Be not led away with the vaine opinion

that

that your church can not erre. Be ye moſt aſſuredlie perſuaded, that ſo farre as in life ye ſe them degenerate frome Chriſtes true Apoſtles, ſo in religion are they further corrupted. Lay the boke of God before your eyes, and let it be iudge to that, which I ſay. Which if ye with feare and reuerence obey, as did Ioſias the admonitions of the ꝓpheteſſe, then ſhall he (by whom kinges do reigne) crowne your batell with double benediction, and reward you with wiſdome, riches, glorie, honour, and lõg life in this your regiment temporall, and with life euerlaſting when the king of all kinges (whoſe membres nowe do crie for your helpe) the Lord Ieſus ſhall appeare to iudgement accõpanied with his angelles, before whom ye ſhall make accõpte of your preſent regimẽt, when the proude and diſobedient ſhall crie:

Ioſue 1.

2. Par. 34

2. Par. 1.

Apoca.6. mountaines fall vpon vs, and hyde vs frome the face of the Lord. But then it ſhall be to late, becauſe they contemned his voice, when he louinglie called.

God the father of our Lord Ieſus Chriſte by the power of his holie Spirit, moue your hart ſo to cõſider and accepte the thinges that be ſaid, that they be not a teſtimonie of your iuſt condemnation in that greate day of the Lord Ieſus, to whoſe omnipotent Spirit I vnfeinedlie commit your grace.

Addition. VVhen Ieremie the prophet, at the commandement of God, had writen the ſermons, threatninges, and plagues, which he had ſpoken againſt Iſrael ad Iuda, and *Ierem.36* had commanded them to be redde by Baruch his ſcribe, becauſe him ſelfe was excommunicated and forbiden to entre in to the temple, by the prouidence of God, it came to paſſe, that Micheas the ſonne of Gamalias, hearing the ſaid ſermons, paſſed to the kinges houſe, and did communicate the mater with the reſt of the princes, who alſo after

after they hade redde the ſame volume of Ieremies preachinges, did not concele the truth from king Iehoiakim, who then did reigne in Ieruſalem. But the proude and deſperate prince, commanding the boke to be redde in his preſence, before he had hard three or foure leaues of the ſame, did cut it and caſt it in to the fier, not withſtanding that ſome of the princes (I thinke not all) made requeſt in the contrarie. But the prophet was charged by God to write againe and to ſay to Iehoiakim the king, thus ſaieth the Lord: Thou haſt burnt this boke, ſaying: why haſt thou writen in it according to this ſentence? Aſſuredlie the king of Babylon ſhall come, and ſhall deſtroye this land, and ſhall make it voide of men and beaſtes. Therfore thus ſaieth the Lord of Iehoiakim the king, there ſhall not be one left a liue to ſit in the ſeat of Dauid. Their carcaſes ſhall be caſt to the heate of the daye, and to the froſt of the night (wherbie the prophet did ſignifie, the moſte vile contempt and moſt cruell torment) and I ſhall viſit the iniquitie of him ſelfe, of his ſede, and ſeruantes, and I ſhall bring vpon them, and vpon the inhabiters of Ieruſalē, and vpon all Iuda, all the calamities which I haue ſpoken againſt them. Albeit they wold not heare. This is not writen Madame, for that time onlie, but to aſſure vs

that the like punishement abideth the like conteners, of what estate, condition, or degree that euer they be. I did write vnto you before, hauing testimonie of a good conscience, that I did it in the feare of my God, and by the motion of his holie Spirit (for the request of faithfull brethren in thinges laufull and apperteining to Goddes glorie, I can not but iudge to be the voice of the holie gost) but how ye did accepte the same my former writing, I do not otherwise then by coniectures vnderstand, whether ye did reade it to the end our not, I am vncerteine: one thing I knowe, that ye did delyuer it to one of your prelates, saying: My Lord, will ye reade a Pasquill? As charitie persuadeth me to interpret thinges (doubtfullie spoken) in the best sence, so my dutie to God (who hath commanded me to flatter no prince in the earth) compelleth me to say, that if no more ye esteme the admonition of God, nor the cardinalles do the scoffing of pasquilles, that then he shall shortlie send you messagers with whome ye shall not be able on that maner to iest. If my person be considered, I grant my threatninges are no more to be feared then be the merie sportes, whiche fearfull men do father vpon pasquillus in Rome. But Madame, if ye shall depelie consider that God vseth men (yea and most commonlie

monlie thoſe that be of loweſt degree and moſt abiect before the world)to be his meſſagers and embaſſadours not onlie to notifie his will to the ſimple people,but alſo to rebuke the moſt proude tyrānes and potēt princes, then will ye not iudge the liquour by the outward apparance and nature of the veſſell. For ye are not ignorant that the moſt noble wine is incloſed within the tunne made of fraill wood,and that the precious oyntement is often kept within the pot made of claye. Yf further ye ſhall conſider, that God will do nothing touching the puniſhment of realmes and nations, which he will not reuele to his ſeruantes the prophetes,whoſe tonges he will compell to ſpeake ſomtimes contrarie to the appetites and deſires of their owne hartes, and whoſe wordes he will performe, be they neuer ſo vnapparant to the iudgement of men: Yf theſe ye do depelie wey, then will ye feare the thing, whiche preſentlie is not ſeen. Elias was but a man, as S. Iames doth witneſſe, like to his brethren, and yet at his praier was Achab the idolater, and all Iſraell with him puniſhed three yeares and ſix monethes, God ſhutting vp the heauen, that nether rayne nor dewe fell vpon the earth the ſpace afore writē. And in the end, God ſo wroght by hym, that Baales prieſtes were firſt confounded, and after iuſtlie

Amos 3.

Zacha.1.

Iames 5.

1.Reg.17

1.Reg.18

1.Reg 19

punished. And albeit that Iesabel sought his blood, and by othe had determined his
2. Reg. 9. death, yet as she was frustrat of her intent, so could she not kepe her owne bones from
1. Reg. 19 the dogges, whiche punishment, the prophete (God so ruling his tonge), had before appointed to that wicked woman. Albeit Madame, that the messagers of God are not send this day with visible miracles, because they teache none other doctrine then that which is confirmed with miracles frome the beginning of the worlde: yet will not he (who hath promised to take charge ouer his poore and litle flocke, to the end) suffer the contempt of their em-
Mat. 10. bassade, escape punishment and vengeance. For the truth it selfe hath said: he that heareth you, heareth me, and he that contemneth you, contemneth me. I did not speake vnto you Madame, by my former letre, nether yet do I nowe as Pasquillus doth to the Pope, and his carnall cardinalles in the behalf of such as dare not vtter their names, but I come in the name of Christ Iesus, affirming, that the religion, which ye maintein, is damnable idolatrie: the which I offre my selfe to proue by the most euident testimonies of Goddes scriptures. And in this quarell I present my selfe against all the papistes within the realme, desiringe none other armure but Goddes

holie

holie worde, and the libertie of my tonge. God moue your hart to vnderſtand my petition, to knowe the truth, and vnfeinedlie to followe the ſame.

AMEN.

REVELA. IOH. XXI.

I am the beginning and the ende. I will geue to him that is a thirſt, of the well of the water of life frelie. He that ouercometh, ſhall inherit all thinges, and I will be his God, and he ſhalbe my ſonne. But the fearfull and vnbeleuing, and the abominable, and murderers and whoore mōgers, and ſorcerers, and idolaters, and all lyars ſhall haue their part in the lake, whiche burneth with fier and brimſtone, which is the ſeconde death.